

CLASS NINETEEN

Rukoo' is like standing, same thing applies to standing in Salah. Standing is an Ibaadah in Salah, it is a worship in Salah. Is standing an independent worship outside Salah? No. Can I stand here for ten minutes and you tell me what are you doing, not initiate Salaam but just stand here, any one of us, and stand for ten minutes as an Ibaadah for the sake of Allah? There is no such thing, that is an innovation, just like Rukoo' independently. If people stand for a king or a leader, that is not Ibaadah because standing alone is not an Ibaadah. If they intend it to be an Ibaadah to a king or to a leader, that is a different story then, then that becomes Shirk. Unlike Sujood for example, there is no independent worship of standing for Allah outside of Salah, it is not an Ibaadah. If someone just stands, we say what are you doing, are you crazy or are you innovating? There is no such thing as an independent Rukoo' outside of Salah, it is not an Ibaadah, just mere Rukoo'.

Since standing and Rukoo' are not independent Ibaadah, whoever does it for other than Allah is not considered a Mushrik unless he intends it as an Ibaadah. Unlike Sujood, anyone who does Sujood to other than Allah is Mushrik because it is an independent Ibaadah and it is Shirk to dismiss an Ibaadah to other than Allah. Sujood independently is classified as an Ibaadah, you dismissed it to other than Allah, that is major Shirk.

The apparent ruling on one who does Sujood to other than Allah is he is a Mushrik, right by the act itself he is a Mushrik. One who bows to a statue, to a king, to a president, Sujood, he is a Mushrik. The ruling stays on him unless he is excused out of it, the ruling of Shirk stays on him unless he gets exempted out of it. For example, he said I made Sujood because I seen that brick over there, I thought that was a Sutrah, that was the only Sutrah, it turns out it is a huge statue, then the Shirk is lifted. For example, it was a big statue and he seen the bottom of it, he did not see a big statue, then the label, the classification of Shirk is lifted.

To salute someone by standing, if someone comes and you stand for him or if it so happens like the Chinese, you know how they bow slightly down, Japanese or Chinese, in somewhat of a Rukoo'. I am not saying it is proper, I am not saying it is right, the Sahaabah radhiallahu 'anhum did not stand for the most beloved Muhammad sallallahu 'alayhi wa sallam, the most beloved man to walk on the face of the earth. Unless it is exceptional, for example someone sees a brother, he has not seen him for a while and he embraces him, but to make it a tradition that one stands when certain people walk in, every single time, habitual, then that is not proper or correct. If I walk in the class and some people do, they stand up, if it happens, of course that does not happen here, then that is not proper, but is it Shirk? No, standing and Rukoo' is not an independent Ibaadah outside of Salah so in reality it is not an Ibaadah at all, so it is not an act of worship, so no act of worship was dismissed to other than Allah.

Now if someone says, I was making Rukoo' or standing in worship to a king, then that is Mushrik because of the intention right there. I think it is clear now. In a nutshell, Rukoo' and standing, mere standing, is not Ibaadah. Just Rukoo' and standing, is not Ibaadah outside Salah, it is not Ibaadah. If one did it to another, he is not Mushrik unless he intended it as an Ibaadah. Sujood is Ibaadah outside Salah, so one who did it to other than Allah, dismissed it to other than Allah, is Mushrik. I am not saying to stand to other than Allah nor am I saying to make Rukoo', but we are classifying what is Shirk and what is not.

SHIRK IN SACRIFICE

Next one is Shirk in sacrifice, let us move on. Shirk in sacrifice is different forms, it is pretty obvious but we will go over them quickly. Sacrifice to seek the pleasure of Allah like that in Hajj, in Ibaadah. Some Ibaadah is to sacrifice for Allah, that is great, among the best of worshipping. Second one is sacrificing for a guest, for a wedding. That is for the sake of Allah but for a good cause, that is Sunnah, that is recommended. And then you got a third form, sacrificing to other than Allah.

It could be dead or alive, sacrificing to anyone, ordinary creation, dead or alive, Jinn or human, to get closer and showing your humility in a way that only belongs to Allah, it is major Shirk and no one can eat from its meat. That is what you see people doing when they sacrifice at graves or for saints. If he sacrificed to a human or a Jinn or a grave, there is Ijmaa' on the matter that it is major Shirk and the meat of it is prohibited to eat.

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿الأنعام﴾

﴿١٦٢﴾

Nusukee (نُسُكِي) is to sacrifice, for Allah.

فَصَلِّ لِرَبِّكَ وَأَنْحِرْ ﴿الكوثر: ٢﴾

Wanhar (وَأَنْحِرْ) is to sacrifice.

Ali Ibn Ab Talib radhiallahu 'anhu in Sahih Muslim, the Prophet sallallahu 'alayhi wa sallam:

لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ

May Allah curse one who sacrifices for other than Allah.

SHIRK IN TAWAAF

Tawaaf is an Ibaadah, you cannot give it to other than Allah by Ijmaa'. Tawaaf, walking around the Ka'bah. Whoever does it for other than Allah, has fell in major Shirk. And do not say it is uncommon. We go through these things and I know some of you are different levels, the class as you know, some of it is high level and some of it is basic things. One walks around the Ka'bah for other than Allah, that is major Shirk. If one walks around a grave of a saint in worship, that is major Shirk. If one walks around the grave of saints as they do in some countries, that is major Shirk right there.

I recall one time we went to Egypt when I was younger, in my early teens, we went to a Masjid to offer Salah. It turned out that that Masjid has a grave so we ended up walking out. On our way walking, my father usually Alhamdulillah is very calm, rarely ever gets mad or angry, may Allah grant him a long life full of deeds, I did not notice it but there were people walking around that grave as they do around the Ka'bah. So my father actually got very upset and began to grab them by their hands and tell them this is major Shirk what you are doing. Tawaaf is an independent Ibaadah and it could be only done for Allah.

SHIRK IN TAWAKKUL

Among the other types of Shirk or examples of Shirk is, you have in your outline, Shirk in Tawakkul.

...وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ ﴿المائدة: ٢٣﴾

You put your trust and reliance in Allah if you are truly or indeed believers. This is proof that depending on Allah is Ibaadah, that Tawakkul is Ibaadah. And once again, Ibaadah, you must give it completely for the sake of Allah otherwise it becomes Shirk. Once it is dismissed or a portion of it is dismissed to other than Allah, it becomes Shirk.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿الأنفال: ٢﴾

The believers are all those who when Allah is mentioned, they feel fear in their hearts.

...وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ...

And when the verses are recited:

...زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

It boosts their Imaan and they put their trust and reliance and dependency on their Lord Allah.

Tawakkul is two types. Dependence or reliance on other than Allah in matters only Allah can do, like those who depend on someone dead in achieving their needs, for victory, for health, for provision, for intercession. Matters which only Allah can do, that is clear Shirk right there.

The second type is apparent reliance, reliance in normal matters that one has the ability to do. Reliance on someone to pick you up from work, asking someone to save you from harm which is in their physical control to do. That is not major Shirk as long as it is under the power of that person, which we have common sense, we know who has power to do certain things, if someone has the power to come bring his car seven o'clock in the morning and pick you up and take you to work. However, the stronger one's Imaan, the less he relies on others in matters, even those that are permissible.

An example that will probably clear the difference between the two, one who is drowning and he sees a boat passing by and he relies on them to get him or even calls them. When he calls them that becomes like Du'aa, but that reliance or that Du'aa is in their power and their means, it is not Shirk. One who is drowning and relies on one who he assumes is a saint and begins to call him, living or dead, human or Jinn, that is nowhere near to be found, then that falls under the category of major Shirk.

We finished number two, Shirk al-Uloohiyyah, the second one.

IS TAWHEED THREE CATEGORIES OR FOUR CATEGORIES?

Before I move on to the third category of Tawheed al-Uloohiyyah, a question that I was asked many times since the very first class. And I said be patient I will answer it since it is not a matter of essence, is Tawheed three categories or four categories? I said in the first class for example which sparked a question, you can find all three types of Tawheed in Bismillah and I broke down how you can do that.

You can also find it in Surat al-Faatihah, outside of Bismillah, we said Bismillah you can find all three types of Tawheed in it.

In the verse:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿الْفَاتِحَةُ: ٢﴾

Is Rububiyah.

الرَّحْمَنِ الرَّحِيمِ ﴿الْفَاتِحَةُ: ٣﴾

Is Asmaa' and Sifaat.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿الْفَاتِحَةُ: ٥﴾

That is considered Tawheed al-Uloohiyah.

Look at other Surahs in the Qur'an.

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿النَّاسِ: ١﴾

That verse right there is Tawheed ar-Rububiyah, Lordship.

مَلِكِ النَّاسِ ﴿النَّاسِ: ٢﴾

Malik, that is as-Sifaat, qualities and attributes.

إِلَهِ النَّاسِ ﴿النَّاسِ: ٣﴾

That is right there, Uloohiyah, that is Tawheed al-Uloohiyah, worship.

You see them in one verse in Surat Maryam:

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ ۗ هَلْ تَعْلَمُ
لَهُ سَمِيًّا ﴿مَرِيَم: ٦٥﴾

Lord of the heavens and the earth and what is between them, that is Rububiyah.

...فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ...

So worship Him, that is Uloohiyah.

...هَلْ تَعْلَمُ لَهُ سَمِيًّا

Do you know of anyone similar to Him? That is Asmaa' and Sifaat, so all three are in that verse. You can also see the theme of some Surahs according to the types of Tawheed. In Surat al-Kaafiroon, overall that is Uloohiyyah. Surat al-Ikhlaas is Asmaa' and Sifaat. Surat an-Naas is Lordship overall, the theme of the Surah.

The division of Tawheed like this is to help us explain Tawheed. A Bedouin back in the days waving his stick at the sheep with his dirty clothes used to have more knowledge in the Arabic language to know these types of Tawheed straight out of the Qur'an, but because of the diminishing of our understanding of the Arabic language and some who do not speak the Arabic language, we need to break it down to understand it.

Some will say and I have heard them, categorising the Tawheed like this is like believing in the father, the son and the holy spirit. And that is due to their hatred to Ibn Taymiyyah and Muhammad Ibn Abdul-Wahhaab Rahmatullahi 'Alayhim, they clearly and openly said that. This division is merely to get people to understand the proper Tawheed and it is not taken actually like they say, it is not taken from Ibn Taymiyyah or Muhammad Ibn Abdul-Wahaab. It is found way before in the work of Abu Haneefah, he was possibly the first. Not specifically, but he indicated so in his book Al-Fiqh Al-Absat:

**والله يدعى من أعلى لا من أسفل ، لأنَّ الأسفل ليس من وصف
الربوبية والألوهية في شيء**

So he mentioned Rububiyyah and Uloohiyyah in his book. His student Abu Yusuf also hinted to it, Ibn Munda in his Book Kitaab At-Tawheed, and all these were before Ibn Taymiyyah. Ibn Jareer at-Tabari who was approximately three hundred and ten after the Hijrah, in his Tafseer, in the famous Tafseer of Tabari under the verse of:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ... ﴿محمد: ١٩﴾

Also hinted to it. Abu Ja'far at-Tahaawi who is approximately three hundred and twenty one after the Hijrah, he also mentioned about it in Al-'Aqeedah At-Tahaawiyyah. Ibn Battah al-Akbari in his book Al-Ibaanah also mentioned it. Then after that, Ibn Taymiyyah did mention it and Ibn al-Qayyim mentioned it. And az-Zubaydi after that mentioned it in Taaj Al-'Aroos and then ash-Shanqeeti mentioned it in Adhwa' Al-Bayaan.

So before Ibn Taymiyyah, there were those who hinted to it. It is not the division of Ibn Taymiyyah that he divided Tawheed into three categories, this is a pattern to show how 'Ulamaa chose to teach Tawheed and this comes from reading and duction, outlining knowledge. People knew grammar back in the days offhand, as time went by, people began

to lose touch with the Fusha (فصحى) and it was necessary to make an outline of the Arabic language so they can know the rules of grammar. Back before that happened, they knew it, the Arabic language was known to them but then as time went by, they needed to outline it to teach it future generations. That is exactly what happened with the rules of Usool al-Fiqh. Likewise with Tajweed, Tajweed became outlines, Idh-haar, Ikhfaa', Iqlaab, Idghaam, al-Mudood, you know all that, we had to put them in outlines so we can understand it over time.

The next issue, is it three as I always mention, Rububiyyah, Uloohiyyah, Asmaa' and Sifaat, or is it four? The fourth being the Tawheed of al-Haakimiyyah, governorship. The 'Ulamaa that I mentioned previously, Abu Haneefah and Ibn Munda and Ibn Jareer and like them, seem to have mentioned it as three. If you look into the books of Ibn al-Qayyim, I believe he may be one of the early ones who mentioned by itself, Tawheed al-Haakimiyyah, I have read in his book the word al-Haakimiyyah. Likewise, you can see some of it in books of Tawheed after that.

The fourth category became somewhat of a controversial topic when some decided to make it a fourth category, possibly to give it emphasis in the epidemic, because we have an epidemic of rulers who do not govern by the Sharee'ah of Allah. So they possibly gave it a fourth category, to draw emphasis to it. Some in the past divided Tawheed into two categories. When the issue of two and three came about, it was brought to the attention back then, of the grandson of Muhammad Ibn Abdul-Wahhaab and he said a valuable quote, that is why I say it, a valuable quote regarding the dispute between two or three categories. He is Sulaymaan Ibn Abdillah Ibn Muhammad Ibn Abdul-Wahhaab, the grandson of Muhammad Ibn Abdul-Wahhaab. He said as long as you encompass all Tawheed, it does not matter if you divide it into two or three.

I think it is wrong by some contemporary 'Ulamaa to consider someone a Muftadi' because they chose to outline Tawheed in four categories rather than three. Me when I teach it, I teach it as three. You choose a way that relates to your audience, not just in Tawheed I am saying, in other matters. I choose a style to relate to my audience, other people choose a style to relate to their audience so they can understand it, you do not consider them a Muftabi' for that. I personally see in this matter, that categorising them into three is more appropriate and I personally prefer that. A personal preference to divide it into three, Rububiyyah, Uloohiyyah and Asmaa' and Sifaat.

Why? Because al-Haakimiyyah could be in a way Rububiyyah and it could be in a way Uloohiyyah, so I do not see why you have to divide it into a fourth category, separate category. If you mean Allah is the governor of this world, of the universe, that portion of Haakimiyyah falls under ar-Rububiyyah. If you mean what I am going to talk about next, the next category of Shirk al-Uloohiyyah, if you mean submitting to the rule of Allah, meaning that one must accept the Sharee'ah of Allah. That one must implement it and accept the

only legislation, the rule of Allah subhaanahu wa ta'aala, then that falls under Uloohiyyah. So it has a Rububiyyah aspect to it and it has an Uloohiyyah aspect to it. This is very similar to the rules of Laa ilaaha illallah, some said it is seven, and then some said again it is eight. Even though Kufr in Taaghoot is included in the seven, some separated it into a separate category, to give it more importance.

Back in the days when the Murji'ah were popping up and spreading, this happened in the old days and Salaf used to say, Imaan is action, saying, and belief. Action, both in the tongue and the physical action, and then the saying and the belief. When the Murji'ah came about, the Salaf began to say Imaan is action of the pillars, and saying and belief. So they added 'Amalun bil-Arkaan (عمل بالأركان), they added the word pillars because now they are facing the Murji'ah, whereas before they did not need it to clear an issue and to draw the distinction between us and the Murji'ah. Some felt the need to make it a fourth category like I said, because of the epidemic of lack of ruling by Sharee'ah today, no one with his right mind can doubt that.

I like to stick to three and if you want to put emphasis to it, then you can do it within the context of the three. Back in the days of Muhammad Ibn Abdul-Wahhaab Rahimahullah, it was an epidemic, there was grave worshippers and building over graves and worshipping and sacrificing for graves. Today the epidemic is the lack of ruling in the Sharee'ah of Allah. We can emphasise it, but under one of the three. If someone chooses to do it as a fourth which is not the way I teach it, then he is not a Mubtadi', it is a different style of teaching.

THE THIRD TYPE: SHIRK IN GOVERNORSHIP

Now having said that, we can move on to the third type of Shirk al-Uloohiyyah, and that is Shirk in at-Taa'ah or Shirk is governorship. And Shirk here also means:

اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا
أُمُّرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا... ﴿التوبة: ٣١﴾

To obey to other than Allah like you obey Allah. They took their Rabbis, their monks to be their lords besides Allah. Once while the Prophet sallallahu 'alayhi wa sallam was reading this verse, 'Adi Ibn Haatim said oh Prophet of Allah, they do not worship the Rabbis and monks. They do not, because he came from a background from them. The Prophet sallallahu 'alayhi wa sallam said yes they do, they worship the Rabbis and the monks. The Rabbis and the monks make legal, things that Allah made illegal, and legal things that Allah made legal, they make them illegal. And the Jews and Christians follow them and by following them,

they really worshipped them, that is worship. So listening to them in the Haraam and Halaal became a matter of worship.

Ibn Taymiyyah in the seventh volume talks a lot about this, he said they listened to their monks in telling them what is Halaal and what is Haraam, knowing that they changed the Deen of Allah, yet they still followed them. That is Shirk even if they do not make Salah or Sujood to them. Listening to them in the Haraam and the Halaal knowing that they are making a new legislation, that is Shirk even if they do not make Sujood and Salah to them. I will revise the statement of Ibn Taymiyyah somewhat, whoever derives his legislation, his Halaal and Haraam from the rules of democracy or other man made rules or ideology, knowing they changed the Deen of Allah, has in reality worshipped democracy or those man made rules or laws or whatever they may be. And he followed them, he committed Shirk even if he does not make Sujood and Salah to democracy or to those man made laws.

Those who give blind obedience to those who they claim 'Ulamaa or saints or an A'immaah (أئمة), twelve Imaams for example, that contradict the Qur'an and the Sunnah to the point that those 'Ulamaa become their source of Haraam and Halaal and it opposes the Haraam and Halaal in the Qur'an and Sunnah, they have worshipped them. This is part of the statement of Ibn Taymiyyah or a summary of some of the stuff that Ibn Taymiyyah said. Philosophists and some modernists for example who reject the Qur'an and the Sunnah for their mind or their rationale, giving their mind and rationale precedent over the Qur'an and the Sunnah and judging the Qur'an and the Sunnah according to what their mind tells them and they call those who adhere to the Qur'an and the Sunnah as people of Bid'ah or Kufr, have worshipped their minds and their rationale instead of Allah even if they do not bow and prostrate for their minds and their rationale.

Let us take some more practical examples of Shirk in governorship. One who thinks the rule of other than Allah is better or like the rule of Allah is a Mushrik. Shirk Akbar because he is disbelieving in the clear verses.

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ ۚ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ

﴿المائدة: ٥٠﴾

Do they seek the judgment of other than Allah, do they seek the judgment of the days of ignorance? Hukmal-Jaahiliyyah (حُكْمَ الْجَاهِلِيَّةِ).

أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ ﴿التين: ٨﴾

Is not Allah the best of all Judges? These are rhetorical questions, they do not need an answer, it is a statement.

Another form is to merely think it is permissible to rule by other than Allah and that which other than Allah revealed, that is Shirk Akbar. Why? Because it is against what is in the verses and it is in the Hadith and Ijmaa', prohibiting judging by other than what Allah has ordered. A third scenario is to legislate laws or a Sharee'ah different than what is in the Qur'an and the Sunnah, believing this law is permissible to judge by or believing this law is better or equal to the laws of Allah. Shirk Akbar, legislating in contrary to what Allah has ordered.

A fourth example, willingly obeying or accepting whoever governs by other than the rule of Allah. Acceptance by giving them precedent over the Qur'an and the Sunnah, by showing discontentment to the laws of Allah, by thinking it is ok to be governed by other than the rules of Allah, by believing this rule or law is better than the rule of Allah or like it.

... وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ ﴿المائدة: ٤٤﴾

ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ ﴿محمد: ٩﴾

One quick note on this, and I can give a very long talk on this but I want to try to summarise it. Some who read a few quotes from the two Imaams in particular, and it always happens, they like to read a few quotes and then declaring people Mushrikeen and Kuffaar left and right. This is an issue that really I plan Inshaa Allah Ta'aala to write a book on, but I will summarise it real quick. It stems out of the matter about mainly those who are in the west. Someone who tries for example to retrieve a loss, wealth, devastatingly lost wealth, or kids through a legal custody. If one's heart is full of belief in Allah and he goes to retrieve that right that causes him extreme, severe hardship, if it is a major catastrophic loss or if one loses for example kids who are going to grow up to be non Muslims. If it is an extreme, devastating loss and his purpose is only to retain a right taken from him, you do not call him a Mushrik if he goes to a court in the west. If he has Kufr in Taaghoot and belief in Allah and he is just going to retrieve a right.

The Prophet sallallahu 'alayhi wa sallam, he witnessed the covenant of al-Mutayyibeen, it was a covenant that the Prophet sallallahu 'alayhi wa sallam praised and the wording itself is taken from the word Tayyib (طيب), good, a name given to those who conducted that treaty.

He said:

شَهِدْتُ مَعَ عُمُومَتِي حِلْفَ الْمُطَيِّبِينَ، فَمَا أَحِبُّ أَنْ أَنْكُثَهُ، وَأَنَّ لِي حُمْرَ النَّعَمِ

So the Prophet sallallahu 'alayhi wa sallam praised that covenant that was done prior to his Messagehood and he attended it. He praised it after and it was attended by Banu Hishaam and Banu Zahrah and it was in the house of Ibn Jad'aan. That covenant was to retrieve the rights of those who were oppressed or wronged and to give them their rights back. That treaty made and entailed law where people are judged by and would have to accept the decision when settling disputes of those who are oppressed. No one can say the Prophet sallallahu 'alayhi wa sallam said that statement and praised those, that he approved the laws of Tawaagheet because he attended it in his Jaahiliyyah or praised it after Islam. A treaty by the leaders, the heads of Kufr, entailed judgment in courts to settle disputes for those who were oppressed. When the Sahaabah were brought before an-Najaashi, it was like a court, you cannot say they were forced because they could have chose to go back to Makkah.

More so, more clear than that, more proof on that is the story of al-Hajjaaj Ibn 'Alaat as-Silami, the Sahaabi who was a very rich merchant. After the Battle of Khaybar, he went after the Battle of Khaybar, look how late, he went and asked the Prophet sallallahu 'alayhi wa sallam permission to go back to Makkah, live there for a while. He needed a term to live there, be kind to Quraysh to retrieve his wealth. He got to go and talk to the leaders of Quraysh and sweet talk them to get his money back, and he even told the Prophet sallallahu 'alayhi wa sallam it may be that he has to speak ill about the Prophet sallallahu 'alayhi wa sallam and the Prophet sallallahu 'alayhi wa sallam allowed him to go.

This is a matter that a full book needs to be written on and I can explain more on it and both opinions fully. The point is, it is not to encourage people to go to courts of the Tawaagheet, we are not talking about that. This is exceptional circumstance of one whose heart is full of Imaan, full of Tawheed, despises the Tawaagheet, yet has a right taken away that causes him extreme, devastating hardship and he cannot get it but through those courts. Each situation of what constitutes a hardship is judged individually, cannot generalise what constitutes a Dharoorah (ضرورة) and extreme hardship. A major catastrophe, not just something minor, if it is something he can handle without going into the courts of Tawaagheet, do not go. Seek recompensation from Allah.

... وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿الطلاق: ٢﴾

But if one cannot handle the situation and it is an extreme hardship and there is no other way to retrieve his right, and he goes to retrieve that right, fully accepting the laws, his heart is full in accepting the laws of Allah, despising the Tawaagheet, then you do not call him a Mushrik Kaafir, this is my point.

A group of brothers several months ago wanted me to speak to one of their peers who was running around calling his other brother a Mushrik Kaafir because he fought a custody battle to get his daughter from the hands of someone, a woman who was going to take her and raise his daughter a Mushrikah Kaafirah. And he is calling the brother who fought to get that daughter in court, a Mushrik Kaafir for going to that court. His proof are quotes taken out of context from some of the 'Ulamaa, some of our prominent 'Ulamaa like Ibn Taymiyyah and Muhammad Ibn Abdul-Wahhaab. And he began to repeat the quotes over and over, Kufr in Taaghoot. You know some people, it is like a shell that you know about, Kufr in Taaghoot, but what is in it, they do not know what is in it.

I finally asked him at the end, I said who are the 'Ulamaa you look up to? He said well you are number one and then he said Shaykh Ali al-Khudayr number two. Love his Fataawa, you know his Fataawa on Takfeer are full of proof, he knows what he is talking about Shaykh Ali al-Khudayr. I said, put me aside, go read what Shaykh Ali al-Khudayr wrote about this issue. He mentioned it in one of his books and he wrote it, and I directed him to go there to where Shaykh Ali al-Khudayr mentioned it. May Allah hasten his release, him and his brothers and all our brothers and sisters in prison. So I directed him to go read it.

Generally speaking in all matters, if one did not study the works of Ibn Taymiyyah and Muhammad Ibn Abdul-Wahhaab fully and thoroughly and does not know their style of writing, do not sit there and take quotes out of context and call people Kuffaar and Mushrikeen, making Takfeer left and right. Especially Ibn Taymiyyah, if you do not fully study his work and read his complete Fataawa, do not think you are at a status of taking snippets and quoting it, I do not care how high one thinks he is. In many issues, for those who do not know the works of Ibn Taymiyyah, he has matters that appear to be contradictory. Even in the simple matter, the recent one, the half of Sha'baan, he has matters that appear to one who does not know his work, to be contradictory.

You see one who has never opened a volume of Fataawa Ibn Taymiyyah, he never of course read it cover to cover, let alone studied it. In fact, he does not know the language of the Fataawa to read it, takes out of the Fataawa snippets and second and third hand translations and issues Takfeer and Shirk. That is why elucidations like this what we do, and explanations of the books of Ibn Taymiyyah, Muhammad Ibn Abdul-Wahhaab, Wallahi there is books written on the style of the works of Muhammad Ibn Abdul-Wahhaab, on his style of writing. That is why I said there are those who devoted years and years to the study of giants like this, to show them what they mean, to show what the words mean, what appears to be contradictory in one Fatwa to another Fatwa and how to combine between the two and what the circumstances were.

Place the quotes of 'Ulamaa to situations where they belong. Where they intended them to belong, not where you feel they belong, and do not declare others Mushrikeen Kuffaar in matters the giants disputed, that is what I am trying to say. Yes it is a disputed matter but do not declare one whose heart is full of Imaan, who hates the Tawaagheet and goes to retrieve a right, it is a matter that giants disputed, do not declare people Mushrikeen Kuffaar on it. And like I said, you can read what Shaykh Ali al-Khudayr and others wrote about this matter and if Allah permits, I am going to write a detailed book on this matter.

Let us move on. I mentioned the four examples of Shirk in governorship. The fifth example in Shirk of governorship is to call to rule by other than the Sharee'ah of Allah. Like those who call for laws that allow women to walk with no Hijaab, or those who call for laws to have open usury in the society, or those who call for laws to stop the law of having four wives. The call to any of that is major Shirk, takes one out of Islam because calling to such a call can only stem from a heart that admires laws of other than Allah in those matters and deems those better than the laws of Allah. The call to it merely implies that clearly and openly and it implies hatred to the laws of Allah, that is major Shirk. He is also most likely a Munaafiq because he will tell you he is a Muslim and he is a supporter of the Muslims and he will bring you picture of him in the Jumu'ah Salah.

The one who declares a matter Halaal and it is Haraam and he is a sincere, genuine Mujtahid, that is a totally different situation. A Mujtahid may declare a matter Halaal and say it is Haraam, and the opposite, by error. For one of many excuses that 'Ulamaa outlined in this matter, such as for example the most popular scenario is the Hadith did not reach him, so he considered a matter Halaal because the Hadith did not reach him. The error of a reputable, genuine Mujtahid is not Kufr or Shirk, it not even a sin, it is actually something he will get rewarded for, one reward.

For one who knows it is wrong and follows a path different from the path of the Prophet sallallahu 'alayhi wa sallam knowingly, then that is Shirk. Ibn Taymiyyah in his third volume in the Fataawa said, when one makes Halaal Haraam or opposite, that has an Ijmaa' on it or switches and replaces the Sharee'ah, meaning replaces the Sharee'ah with another, then it is consensus he is Kaafir by the consensus, by Ijmaa' of the Fuqhahaa'. In volume thirty five, he spoke about 'Ulamaa as well, pertaining to this matter. He said when an 'Aalim leaves his knowledge of the Qur'an and the Sunnah and follows a ruler who is opposition to the rules of Allah and His Messenger and apostate legislations, he is worthy of punishment in the life after and he is an apostate.

Ibn Katheer in Bidaayah wan-Nihaayah, in the thirteenth volume, he said whoever leaves the Shar' that was revealed to the Prophet Muhammad sallallahu 'alayhi wa sallam and chooses to be governed by other than the Sharee'ah, that is Kaafir. He means if you leave the Qur'an and Sunnah to go to the laws of the Tawrah and the Bible, that is what he means. Then he went on to say in Bidaayah wan-Nihaayah, he said if that is for those type of laws, at one point in time those were the laws from Allah before they were tampered with,

before they were abrogated, those were laws that Allah sent to people. He said if that is for those types of laws today, because they are now abrogated, imagine how it is for one who chooses to be governed by other laws, whoever does so is Kaafir by Ijmaa'.

Ash-Shanqeeti in Adhwaa' Al-Bayaan said, after mentioning some proof, look at these beautiful quotes, I love this beautiful quote, he said whoever follows man made laws made by devils on the tongues of humans, contrary to the Sharee'ah of Allah that is on the tongue of the Prophet Muhammad sallallahu 'alayhi wa sallam, there is no doubt he is a Kaafir and a Mushrik. The only one who doubts that is one who Allah obliterated his vision and blinded him from the brightness of revelation.

Shaykh Muhammad Ibn Ibraheem when he mentioned:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ...﴾ النساء: ٦٥

He said, Allah denied Imaan for those who do not put the Prophet as their judge in their disputes, this is a denial with an oath.

THE PROOF OF THE AUTHOR

Finally, the time is almost up, I am getting notices that the time is up, finally the proof the author uses for these. There is a lot more I wanted to talk about but I think that is a sufficient summary.

The author at the end uses the proof, a verse in the Qur'an:

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾ الجن: ١٨

The places of worship are for Allah alone so do not invoke anyone other than Allah. We mentioned that verse several times. Allah alone is the One worthy, deserving of having the right to be worshipped.

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾ الجن: ١٨

This verse basically summaries it all, summarises the Tawheed in Uloohiyah to Allah.

Anna (أَنَّ) is Tawkeed, Anna here is to affirm that Tawheed is only for Allah. Now why did Allah mentioned Masaajid? Why was al-Masaajid, mosques, mentioned here, the places of worship? Masaajid is to establish the two types of Ibaadah we talked about. The Du'aa and

invocation of Allah, Du'aa al-Mas'ala (دعاء المسائل) that we mentioned, Masaajid is to do that in it. Masaajid is to worship Allah, Salat al-Fardh, Sunnah, learn, teach. That is all called Du'aa al-Ibaadah, Du'aa al-Ibaadah is all other types of Ibaadah. They are all called Du'aa al-Ibaadah because even though you are not directly asking Allah, your Salah, your Siyaam, your Ibaadah are in a way asking Allah for Jannah. You are asking Allah to help keep you away from Jahannam through those Ibaadah, asking Allah to be pleased with you and asking Him not to be displeased with you through those deeds. So those are the two types of Ibaadah, we do them in the Masaajid. The Masaajid is established for those two types of Ibaadah which is all the Ibaadah in totality. So the verse is saying do not do either of those but for Allah in the Masjid, and do not do them for anyone other than Allah outside of the Masjid as well.

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ... ﴿غافر: ٦٠﴾

Here, Du'aa is Du'aa al-Mas'ala. Du'aa al-Mas'ala, meaning Yaa Allah, grant me. Some scholars said in that verse, it is Du'aa al-Ibaadah which means all forms of Ibaadah. I am just trying to explain Du'aa al-Ibaadah, Du'aa al-Mas'ala. The verse:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ... ﴿غافر: ٦٠﴾

Ask Me and I will give you. If it means to invoke Me, Du'aa al-Mas'ala, I will respond to you at the end of the verse, means He will give you what you asked for. If it means Du'aa al-Ibaadah then the end of the verse I will give you, means I will give you your reward. I am just trying to show you the two Ibaadahs.

So the Masjid, the verse here:

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿الجن: ١٨﴾

Encompasses both Ibaadahs, Du'aa al-Mas'ala and Du'aa al-Ibaadah, both of them. When other faiths used to worship in their places of worship, they used to commit Shirk, so Allah is trying to tell you, you should not do Shirk in these places of worship, you should not do Shirk outside of them. Some said the verse here, Masaajid means the entire universe because you know the Hadith where a speciality of the Prophet sallallahu 'alayhi wa sallam is he makes Salah everywhere and that is a speciality of this Ummah. So meaning, the whole universe is for Allah, the whole universe is a Masjid, do not make your worship to other than Allah.

Sa'eed Ibn Jubayr said that:

وَأَنَّ الْمَسَاجِدَ... ﴿الجن: ١٨﴾

Is the limbs of Sujood. The forehead, the hands, the knees, the feet, that is what he took it to mean, that these are for the sake of making Sujood solely for the sake of Allah, do not use them to make Sujood to anyone other than Allah. Whatever meaning you take or choose, the verse clearly means in the final point, one thing, to establish pure Tawheed in your Ibaadah for the sake of Allah.

CONCLUSION

With this we will Inshaa Allah conclude, I am getting notification that the time is up. May Allah grant us beneficial knowledge and may Allah make the knowledge that we learnt in this and in previous classes, beneficial knowledge. I ask Allah subhaanahu wa ta'aala to reward you for attending and being so eager in pursuing the classes. And I have to mention specifically, I have a very, very special place in my heart for our Talabatul-'Ilm who follow the classes online. As'allullah Subhaanahu wa Ta'aala An Yazeehum Khayra (أسأ الله سبحانه)

(وتعالى أن يزيهم خيرا). May Allah subhaanahu wa ta'aala make the time you took in learning and applying this Tawheed, be the heaviest deed on your scale in the Aakhirah.

Just as we met for the sake of Allah and His sake only, there is many I will possibly never meet in this world, people who are so thirsty for pure Tawheed and one can only love them for the sake of Allah subhaanahu wa ta'aala because of their pursuit of knowledge in this day and age and in the circumstances that the Ummah is going through, so I ask Allah subhaanahu wa ta'aala to reunite us under the throne of Allah on the Judgment Day and then in our lofty palaces in the Jannah. We got no materialistic gain out of this but we did strike a business deal with Allah, a sure, trade gain that will never perish.

...يَرْجُونَ تِجَارَةً لَّن تَبُورَ ﴿٢٩﴾ لِيُؤْفِقَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّنْ

فَضْلِهِ... ﴿٣٠﴾ ﴿فاطر﴾

I ask Allah that we be called on as the learners of Tawheed, together in groups, Zumara.

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا... ﴿الزمر: ٧٣﴾

Because you get called in groups to enter Jannah, people enter in groups. And I ask Allah that we enter in a group of those who got together for His sake to learn Tawheed, implementing the pure Tawheed as strangers in this Ummah.

Finally, this will be the last class until after Ramadhān Inshāa Allāh, to allow everyone to prepare for Ramadhān and give Ramadhān their all in their worship. If Allāh wills, we will resume right after Ramadhān Inshāa Allāh Ta'aala. I ask Allāh that you reach Ramadhān and that you pass it with success and you be among those whose necks are freed from Jahannam. Wallahu A'lam. Wa Sallallahu 'Ala Sayyidina Muhammad wa 'Ala Aalihi wa Sahbihi wa Sallam.

CLASS TWENTY

This is our twentieth class of Sharh Al-Usool Ath-Thalaathah and it is after a very long Ramadhānic vacation or break. I mentioned in two separate classes, previous classes, the structure and break down of this book Al-Usool Ath-Thalaathah, meaning how it was organised. So you can refer to that in previous classes and it is important to know that to understand the book. But in summary, I will give you what we took so far. The first chapter it was four introductory principles, al-'Ilm, al-'Amal, ad-Da'wah, as-Sabr. Then we took chapter two and chapter two has three sub sections to it, A, B, C. Chapter 2A was matters pertaining to Lordship and the Creator, and if you remember that in itself had a lot of subsections. Then chapter 2B was matters pertaining to Shirk and of course the opposite of Shirk is Tawheed, and we stopped there, that is where we stopped.

Now chapter 2C is our topic today, and it pertains to and roams around Walaa' and Baraa'. And the closest terms to it in English I believe is alliance and disassociation, we will use the Arabic terms, Walaa' and Baraa'. Alliance and disassociation is Walaa' and Baraa'.

Alliance, what do we mean by alliance or Walaa'? Walaa' to Allāh subhānahu wa ta'aala, loyalty to Allāh, to the Prophet Muhammad sallallahu 'alayhi wa sallam, to the believers who obey Allāh and His Messenger; and disassociation from the enemies and those who fight and oppose Allāh subhānahu wa ta'aala and the Prophet Muhammad sallallahu 'alayhi wa sallam and the believers. It is really pretty basic and simple, very straightforward, simple matter. And after we conclude Walaa' and Baraa' which I doubt we will be able to finish it today, by then we will conclude chapter two and we will move on Inshāa Allāh to chapter three.

It is a very lengthy topic, Walaa' and Baraa'. Ever since I was young when I read books, I would write the titles categorised by subjects. When I looked under Walaa' and Baraa' several days ago, I had a list of over forty five books or booklets or portions of books that have chapters on Walaa' and Baraa'. And that is to show you how intensive and deep this matter is, in that the 'Ulamaa gave it plenty of attention and consideration. Walaa' and

Baraa' is worthy of an entire in depth series by itself because it branches out into details and it is among the main aspects of Laa ilaaha illallah that the Ummah needs today. In fact, the author's own grandson Sulaymaan Ibn Abdillah Ibn Muhammad Ibn Abdul-Wahhaab, was one of the top 'Ulamaa who carried on the Manhaj of his grandfather and he felt the need to write an entire separate booklet on Walaa' and Baraa' called Awthaq 'Ural-Imaan (**أوثق** **عرى الإيمان**). We will mention Inshaa Allah essential matters that everyone needs to know and in the future if Allah grants us life and time, we may go into deeper, detailed issues that students of knowledge like to hear and know.

THE THIRD MATTER: WALAA' AND BARAA'

So chapter two, matter number three or you can put it as C in your notes, the author says:

الثَّالِثَةُ : أَنَّ مَنْ أَطَاعَ الرَّسُولَ

The third matter is that whoever is obedient to the Messenger sallallahu 'alayhi wa sallam.

وَوَحَّدَ اللَّهَ

And singles out Allah with his worship and Tawheed. So here, the author is saying if what we established earlier in this booklet is implemented, if you are obedient to the Prophet Muhammad sallallahu 'alayhi wa sallam, we talked about that, that is number one. And if you only worship Allah alone, we talked about that. That is basically what he is trying to tell you, if you have that established, those matters we talked about, then that entails, that necessitates something. What does it entail or necessitate?

لَا يَجُوزُ لَهُ مُوَالَاةٌ مِّنْ حَادِّ اللَّهِ وَرَسُولِهِ وَلَوْ كَانَ أَقْرَبَ قَرِيبٍ

It is not permissible for him to have alliance, to have Muwaalaah (مُوَالَاةٌ) with those who oppose Allah and His Messenger, even if he is the closest of the close to you.

PROOFS ON WALAA' AND BARAA'

What is your proof? Where did you get this from? His proof that he states:

وَالدَّلِيلُ قَوْلُهُ تَعَالَى : لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ
 حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ
 عَشِيرَتَهُمْ ۗ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ ۖ
 وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۗ رَضِيَ اللَّهُ
 عَنْهُمْ وَرَضُوا عَنْهُ ۗ أُولَئِكَ حِزْبُ اللَّهِ ۗ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ
 ﴿المجادلة: ٢٢﴾

Allah says you, oh Muhammad sallallahu 'alayhi wa sallam, you will not find people who believe in Allah and the Last Day making Muwaalaah with those who oppose Allah and His Messenger sallallahu 'alayhi wa sallam, even if they were their own fathers or their own sons or their own brothers or their own kindred or their tribesmen, whoever they may be.

...أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ...

For those who have Muwaalaah to Allah:

...أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ...

Allah has written faith in their hearts and strengthened them with Rooh, means proof, light, and true guidance.

More proof on this matter is in Surat al-Mumtahanah:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ
 وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ... ﴿الممتحنة: ١﴾

Oh you who believe, take not My enemy and your enemies as Awliyaa', showing affection towards them, while they have disbelieved in that which has come to you of truth.

In Surat at-Tawbah:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ
اقتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا...

If your fathers, if your sons, if your brothers, if your wives, if your tribesmen, if your wealth that you have gained and commerce in which that you fear a decline and dwelling that you have delight and pleasure in. What about all that stuff Yaa Allah?

...أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ
اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿التوبة: ٢٤﴾

If they are dearer to you than Allah and His Messenger and striving hard and fighting in the cause of Allah. If you love them more than Allah, if you love that more than Allah, you take it dearer more than Allah and His Messenger, what happens if you love any of that more than Allah and His Messenger? Then wait until Allah brings His decision. His decision of what? His decision of torment.

...وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

And Allah does not guide people who are Faasiqeen, meaning the ones who are disobedient to Allah and rebellious.

If you love any of that more than Allah, just merely loving any of that more than Allah, love is the core of Walaa' and Baraa, await catastrophes, torment, lowliness, massacres, genocide, humiliation. When does that happen Yaa Allah? When you love anything more than Allah and His Messenger. Not just the enemies of Allah you cannot love more than Allah and His Messenger, even your wealth and your family, you cannot love anything more than Allah and the Messenger sallallahu 'alayhi wa sallam. Love is at the core of Walaa'.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُؤًا وَلَعِبًا مِّنَ الَّذِينَ
أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَالْكَفَّارَ أَوْلِيَاءَ... ﴿المائدة: ٥٧﴾

Oh you who believe, take not as Awliyaa' those who take your religion as mockery and play. How could you take someone and be loyal to him, who takes your religion, the dearest thing to you as mockery and play and jokes.

...مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَالْكَفَّارَ أَوْلِيَاءَ...

From among those who received the scripture before you and nor from those disbelievers, you cannot take them as Awliyaa'.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا
عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ ۗ قَدْ بَيَّنَّا
لَكُمْ الْآيَاتِ ۗ إِن كُنْتُمْ تَعْقِلُونَ ﴿آل عمران: ١١٨﴾

Oh you who believe, take not as Bitaanah (بِطَانَةً), take not as your Bitaanah, what does Bitaanah here mean? Bitaanah here means those you take as consultants, protectors, advisors. Do not take them outside your religion. Why Yaa Allah, why are You telling us this, what is the reason?

...لَا يَأْلُونَكُمْ خَبَالًا...

They will not fail to do their best to corrupt you.

There are clear verses in the Qur'an, I am not bringing nothing from my pocket.

...وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ
أَكْبَرُ...

They desire to harm you severely, hatred has already appeared on their tongues and mouths but what their breasts and hearts conceal is far worse.

The textual proof on this is so much and so many, from the Qur'an, from the Sunnah, from the Sahaabah, from the 'Ulamaa.

Imaam Hamad Ibn 'Ateeq Rahimahullah Sabeel An-Najaah wal-Fikaak (سبيل النجاة والفكاك) said:

ليس في كتاب الله تعالى حكم فيه من الأدلة أكثر ولا أبين من هذا

الحكم – أي الولاء والبراء – بعد وجوب التوحيد وتحريم ضده

Imaam Hamad Ibn 'Ateeq said, after the proofs on the oneness of Allah and its opposite which is prohibiting Shirk, there is no ruling with more clear, more decisive proof than this matter that we have here, which matter? Walaa' and Baraa'.

So first we took the proof and I could go on for this entire Halaqah with verse after verse and Hadith after Hadith on this essential topic. Let us move on.

THE IMPORTANCE OF WALAA' AND BARAA'

The second point I want to talk briefly about is the importance of Walaa' and Baraa'. What is it overall? How can we understand it? What is this thing they call Walaa' and Baraa'? Especially you, young, growing up in this country, what is this thing Walaa' and Baraa'? What is it, how is it a main part of Laa ilaaha illallah? This topic really does not need a single verse or a single Hadith to prove it, not a single verse or Hadith. The proof for this topic is Laa ilaaha illallah Muhammadar-Rasoolullah. Walaa' and Baraa' does not need a single letter of proof more than the word Laa ilaaha illallah Muhammadar-Rasoolullah. The Qurayshians who fought the Prophet Muhammad sallallahu 'alayhi wa sallam understood Walaa' and Baraa' from the mere word of Laa ilaaha illallah, they did not need anything else, they knew it from Laa ilaaha illallah.

This matter was so clear to everyone in earlier generations, they did not need to write about it and explain it and elucidate and argue back and forth, it was clear, Walaa' and Baraa' was clear. It was not an issue needing an explanation or talk until those philosophists who gave their undeveloped minds precedent over the texts of the Qur'an and the Hadith coming out giving their input, that is when the explanation and the elucidations and what the 'Ulamaa meant. They are the ancestors of those who gabble today in what they do not know, thinking they know it all.

I do not know nothing about football, I even several times Wallahi I put an effort to learn football, I could not. I do not know the details of it, that is even though I grew up here. Subhan Allah, Allah blocked my mind from it for some reason even though I tried because my nephew may Allah protect him and safeguard him, he is a professional player. And I never could learn this game, I do not know what they are doing when they are playing. There is one thing I do know for sure about that sport, when you join a football team and you cheer for the opposite team, what happens? In Mexico, people get hurt for matters like that in soccer.

Why? It is embedded, it is natural, it is Fitrah, you do not need to be told this, you are part of the team, you are a team player, you owe a duty of loyalty and alliance to your team. It is commonsense when you join a team that you are part of that team, you do not cheer for the opposite team, you do not ever cheer for the opposite team. You do not even wish in your heart that they win, you are deceiving your team even if it is in your heart. You cannot take the coach or captain of the opposite team and hail with him praises and love and loyalty, you just cannot do that. Or tell the coach of the opposite team a weakness that you see in your own team, whether you are joking, whether you are serious, whether you did not mean it, you do not do that.

Let me take it further, when your own team makes mistakes and that happens a lot in sports, they get angry, missed passes, lost place. The team may scream at each other, they yell at each other, sometimes it gets out of hand where they push and shove, sometimes it get fully out of hand where the team mates of one team fight, that happens. My question is, do you go to the rival team or the coach or captain of the rival team and say my team members did not pass the ball at the proper time and complain to them? Do you go to the coach or captain or the players of the opposite team and tell them come here, help me fight my own team mates and massacre them and commit genocide with them?

The core structure of gangs, bums in the streets and gangs and criminals, the core structure of gangs is Walaa' and Baraa' to that gang. In religious institutions, all religions, the core matter of it is Walaa' and Baraa'. Nations, the core matter of the structure of that nation is Walaa' and Baraa' to that nation. If you look at nations and countries, the worst crime in a nation and in a country is treason against that country and against the government. It is dangerous to the security of that nation to have people commit treason, treason is Walaa' and Baraa' to that country.

Now, pay attention. If Walaa' and Baraa' is essential to a mere soccer league, a little soccer league or a football team, if it is fundamental to the progress, continuation and success of any nation, why is it so difficult for Muslims today to have Walaa' and Baraa' to Laa ilaaha illallah Muhammadar-Rasoolullah? That is Walaa' and Baraa', it is Fitrah, it is commonsense. Merely Laa ilaaha illallah Muhammadar-Rasoolullah says Walaa' and Baraa', you do not need none of the proofs that I mentioned to you. You do not need a single verse on that, but Allah revealed them all and the Hadith to emphasise the importance of this matter. Today, the deluded Munaafiqeen want you to join the team of Laa ilaaha illallah but they want you to cheer, to support, to clap, to aid, to abet everyone and everything but the team of Laa ilaaha illallah Muhammadar-Rasoolullah that you joined.

THE DANGER OF HAVING ANY DEFICIENCY IN THE BELIEF OF WALAA' AND BARAA'

This is an important topic because this topic is the identity of a Muslim. Let me repeat, Walaa' and Baraa' is the identity of a Muslim, Walaa' and Baraa' is the selfhood of a Muslim. Without this topic fully embedded in your hearts, especially in non Muslim lands, the grandparents and great grandparents of today are giving birth to future non Muslim grandkids and great grandkids. Woah, what? Let me repeat that to you, listen closely. Without true belief and understanding of Walaa' and Baraa', for everyone, but more so for those in non Muslim lands, the grandparents and great grandparents, us, who are going to have kids Inshaa Allah and grand kids and great grand kids; the grandparents and great grandparents of today are giving birth to future non Muslim grandkids and great grandkids.

What do you mean? Let me tell you what I mean over here, let me tell you this example so you understand it. A family I know very well and I could even name their names, in 1920 or so two brothers came to this country from Jordan, one of them settled and one of them returned. The one who returned, he did not like it here or it did not go well for him, he returned. One of them stayed here, so now that one who stayed here, there is possibly four or five generations now since it is the 1920s. The great grandfather who returned to Jordan, his descendants overall are all Muslim, they all have the spirit of Islam. At the end of the day, you ask them, they will tell you we are Muslim. Yes some of them are astray, some of them are sinners, but Inshaa Allah they all have Tawheed and Laa ilaaha illallah in their hearts and Inshaa Allah one day they will come back to the true teachings.

The brother who remained in this country and died here and most of his first generation children I believe are all dead now, there is now four to five generations from that man, they grew up in a city and there is so many of them that a city in the United States is named after them. Do you know from the descendants of that man who remained in this country from the 1920s, there is not a single one who says I am a Muslim? I am not saying that they neglected their Salah so they are not Muslim, that is not what I am saying. I am saying when you ask them what is your religion, he is either Christian or Catholic or Buddhist or Hindu or atheist, a lot of them are atheists, this is something I know first hand with names and details. We ask Allah subhaanahu wa ta'aala to guide them back to Tawheed and Islam. We got to ask why?

We spoke many, many times that non Muslims can never be compelled to say Laa ilaaha illallah, it is impossible.

لَا إِكْرَاهَ فِي الدِّينِ ... ﴿البقرة: ٢٥٦﴾

Even when Islam is ruling a nation and there is non Muslims living under it, it is impossible that we force or coerce anyone into Islam, impossible. Even when the rulers of that country are by the solid Sharee'ah, the ideal Sharee'ah, the ideal Khilaafah, they even get the utmost protection from Muslims while they are on their false belief. Wallahi, non Muslims get treated under Muslim rule better than they treat us when we are under their rule. Non

Muslims get treated under Muslim rule, better than their own people treat them when they are under the rule of their own people, that is when there is the ideal Khilaafah.

But at the same time, and here is what I am trying to get at, that treatment does not mean we approve or condone their false, tampered, made up belief. Ahl al-Thimmah (أهل الذمة), those who live under Muslim rule, and you know they are weak and vulnerable because they are living under Muslim rule, a lot of Muslims, Muslims are the popular and the strong ones. They live under Muslim rules, at times the Muslims got to protect them but we teach our kids and we put it in our hearts that their faith is a false faith. We embed it in our hearts, in our minds, in the minds of our kids, that that cross that they are wearing, if someone died believing in it, they will be in blazing Hell forever. You have to teach that, you have to know that, you have to solidly believe that.

When you have Muslims that are taught that the faiths have minor differences amongst them, they downplay the difference in belief, in Shirk and Tawheed, it is not a biggy. They say we are all going to Heaven, your religion, my religion, same God, we are all going to Heaven so nothing really matters. They say Jesus is the son of God, 'Isa is the son of God, we say he is the Messenger of God, it really means the same thing when you get down to it, it is really a technical, linguistic difference. When you boil it down, we are all the Abrahamic religions and oh the Qur'an said it, everyone is going to Heaven, it is in the Qur'an, and they falsify this and tamper. The deviants also say explicitly or implicitly, anyone who mentions Hell or that someone is going to Hell, that is a radical extremist. Hell, Jahannam, these days without Walaa' and Baraa' has become to many like an abandoned dwelling that no one enters, it is just there to be there, no one is going to Hell. It is as if Allah, Ma'aath Allah, created it in vain, that is basically what they are saying. Ma'aath Allah, Ta'aal Allahu 'An Thaalika 'Aluwan Kabeera.

What is the result of that distorted teaching? The first generation of Muslims without Walaa' and Baraa' will hold some ground to Laa ilaaha illallah, possibly. Second generation, third generation possibly, may have the smell of Laa ilaaha illallah. The fourth, fifth and ongoing will be atheists, Jews, Christians, Hindus, Buddhists, scientologist, whatever you want, they have it without Walaa' and Baraa'. That is all because of the deficiency in Walaa' and Baraa', because it is your religious identity, that is what it is. Walaa' and Baraa' is our religious uniqueness as Muslims, Walaa' and Baraa' is our personality.

Fifteen years ago, I was at a lecture and a famous lecturer gave a very popular talk that he always goes around giving about the early on Muslims in this country and early on Masaajid. He had a projector with pictures of old Masaajid, that particular lecture was about Muslims who came from overseas as slaves and those who embraced Islam in this country and he had some real, solid evidence of the existence of Islam very early on. Everyone was so happy to hear the Masaajid back in the 1800s or even before that or after that, I do not remember.

And after the lecture we sat down to eat, I said those Masaajid are gone but where are those communities of Muslims? Where are the Muslims? Where are the descendants of those Muslims that you have been talking about for the past hour and a half? I know and I understand that structures and Masaajid burn down, they fall, they deteriorate over time, but what Masjid did the congregation transfer to? Where on earth are those people you are talking about, where are their descendants? Those Muslims you were talking about in the 1800s, they were all barren, they did not have no kids that we can see today? If they were barren I can understand that, they did not have kids so that means there is no Muslim kids that came out of them.

According to the numbers that he was talking about, for example the overwhelming majority of African Americans are supposed to be Muslim and there is more than that from other origins. Muslims should be way more, I want to know where they are at, it is impossible that they all were barren, they could not conceive kids. He said that is a good question, I do not know, there should be studies done on that. I said do you not think over the decades and the centuries, they were washed out of Islam? I am going to save you some time, you do not got to do no studies, do you not think they were washed out of time?

No Walaa' and Baraa' embedded in their hearts. And look this, if this was back in the days where there was merely no Walaa' and Baraa' due to ignorance, imagine how it is today and what your kids are going to turn out to be when it is not only ignorance in Walaa' and Baraa', it is a full blown war on the teachings of Laa ilaaha illallah and Walaa' and Baraa'. The bombshells falling on Walaa' and Baraa' by those who claim to be of our own, claiming to be Muslim and Du'aat and Shuyookh, are more dangerous, more lethal than the bombshells that fall on the heads of the innocent brothers and sisters throughout the world. Wallahil-'Adheem, there is a war on Walaa' and Baraa', Wallahil-'Adheem. Do not get me wrong, enemies of Islam, they always had an issue with Islam and they always had an issue with Walaa' and Baraa'. It is nothing new and it is nothing to be surprised about, but now the problem is with the Munaafiqeen of our Ummah that claim to be followers of this Ummah, who are spreading a contaminated form of Walaa' and Baraa', a lethal dosage of Walaa' and Baraa' that is going to take you out of your Islam.

Locally, my father was a founder of a local Masjid, he took the responsibility of that Masjid and he was at the core of changing it. It was built in the thirties but my father, may Allah subhaanahu wa ta'aala grant him a long life full of deeds, was a main person in charge of it in the sixties and the seventies, along with a Shaykh from Yemen who was one of the first graduates of the Islamic University of Madinah and came here as a Daa'iyah. May Allah raise his rank to Firdaws as I heard he died recently and he left me some books when I was a young boy to read, one of them was Kitaab At-Tawheed. The upper floor of that Masjid was a Masjid, the bottom was a wedding hall where they have music and parties and at times alcohol was served in it.

My father and this Imaam went over the Masjid and changed it to a Masjid, upper and basement of it. I remember my father would go make Salah and sit from Maghrib to Isha' and on a good Jumu'ah, not on a good day, on a good day Jumu'ah, there would be three to four old men and my father would be the youngest and I was the only kid. At times, I remember when they would sit in Maghrib and Isha' and there was parties downstairs. The old men would go downstairs, Wallah I remember, they would go downstairs and tell them to lower the music for five minutes so they can offer Maghrib or Isha', Wallahi I remember it as a kid.

The names and families of the founders of that Masjid in the thirties we know, I just want you to do one thing, go do a study on what happened to most of their grand kids. Where are they? What happened to them? I am not going to talk about it, it is hurtful to talk about it but you are going to be surprised at the results you are going to see. Do a study and come back and tell me what you find.

I do not want to sit and make our precious moments of this Tawheed class storytelling ones, but this needs to be told so you can know what Walaa' and Baraa' is, to know the danger of having a deficiency in the belief in Walaa' and Baraa'. It must be said like it is by the 'Ulamaa, by the Shuyookh, by the Du'aat, by the Muslims. Why? To discharge our duty before our Lord and free ourselves from guilt before Allah when we meet Him.

THE GOAL AND RESULT OF DILUTING WALAA' AND BARAA'

Diluting this topic makes what every enemy of Islam wants, what is it they want? They want Muslims that appear from the outside like they are Muslims, a name Muslim, on his card he is Muslim, but inside they are like a tree trunk that is hollow and rotted out, that is what they want to see. You look at the tree, you think it is nice, it is beautiful, big, you get close and you see a hole in it, and the slightest breeze or push or touch will blow it down to the ground, that huge trunk that you thought was strong. The enemies of Islam hate this topic with a passion, why? It is nearly close to impossible to take someone out of Islam into another faith, it happens, I am not going to deny, but it is extremely rare, very rare. It is very difficult to get a Muslim and take him out of their faith into another faith. Tawheed is very heavy on the hearts, Laa ilaaha illallah Muhammadar-Rasoolullah leaves a deep impact on the heart when one believes in it.

A Daa'iyah told me once that Evangelists or missionaries went to a very impoverished, poverty, drought stricken Muslim town or towns and they had a crew of doctors and loads of food and medicine, construction workers and equipment. You know how parents are when their kids get sick, they get desperate for help from anyone and they are probably at times willing to do anything for it. They brought these simple vaccinations for the kids and they helped the kids and when they would help or do anything they have a picture of what they claim is 'Isa 'alayhis-salaam and they this is from your lord 'Isa. They helped them

reconstruct their mud houses, they helped them bring food, they helped them every step of the way and every step of the way they would tell them this is from 'Isa, your lord.

Finally before they were about to leave, they were done and they thought these people graduated, they thought they had them, they had a goodbye party. They brought generators and they wanted to show them a movie on the projectors, and these people do not know what electricity is, now suddenly they are watching movies on a projector. And the projector brings an image of what they claim is 'Isa 'alayhis-salaam and the projector brings this image closer and closer and you know the picture gets bigger and bigger and the Evangelist, the Crusader tells them, this is the son of Allah or this is Allah, this is the one who brought and cured and this and this for you. Just when they thought they had them, one of the leaders of those tribes innocently jumped up in astonishment when he seen what they claim is Allah, he jumped up in astonishment, he said Laaaa ilaaha illallah! That is Allah?! In astonishment, the word Tawheed came out of his tongue. They had hope but it did not work because Laa ilaaha illallah leaves an impact on the heart, it is extremely difficult to take Laa ilaaha illallah out of the hearts.

So number one, Laa ilaaha illallah is difficult to take out of the hearts. Number two, many knowledgeable in their falsified scripture, those who really know what they are talking about and their scriptures, fear that a Muslim or even an ex Muslim is not worthy of joining their religion. We do not want these people, so what is the solution? We do not want them as Muslims, but we do not want them in our faith. The goal of the haters, the conclusion is, not to take Muslims into their faith, but rather to take Muslims out of their faith. Just take Muslims out of their faith and let them run like wild animals astray in the wilderness.

This is why they openly intervened in Muslim countries and Muslim curriculums, namely in the lands of the Haramayn, our holiest, to remove and delude this topic of Walaa' and Baraa' in their curriculum. They ordered in particular that the authorities in the lands of the Haramayn remove and change the curriculum of Walaa' and Baraa' in the grade school, and even in the universities. This is public facts, I am not saying anything from my own. This is not hidden, this is not made up, go research it and you will see, it started or intensified or it got to the media around 2003 and then in 2006 and 2007. The stooges and subordinates in Bilaad al-Haramayn said to their masters, what they should have said to Allah, they said to their masters, we hear and we adhere, we will take care of it. In fact, it got to a point where even Saalih al-Fawzaan openly and publicly stood up against this matter and objected to the change in the curriculum in public, wrote against it.

And after the curriculum changed and matters changed, over time they made out of Makkah, a centre to call for interfaith. They mask it with this dialogue baloney, but it is really interfaith. I collected and wrote an article on our old site, I do not know what happened to the article, if you remember, I gathered thirty names of thirty 'Ulamaa in the lands of the Arabian Peninsula who called someone Kaafir or Kufr who believe or adopt or promote interfaith. There is even a Fatwa by the official 'Ulamaa, Hay'ah al-Kibaar al-

'Ulamaa, considering it Kufr. Wallahi one scholar who the Murji'ah attribute themselves to in the lands of Haramayn said, whoever calls for interfaith is worse than Jews and Christians. Every main aspect of interfaith is aimed to attack and demolish our 'Aqeedah and Walaa' and Baraa', the purpose of interfaith is to destroy Walaa' and Baraa', I am going to be clear with you.

Now we have the Du'aat who we call Ruwaybidhah (روبيضة), their ultimate purpose has become to demolish the 'Aqeedah of Laa ilaaha illallah Muhammadar-Rasoolullah. They use interfaith as a sneaky way to mask their demolition of Walaa' and Baraa' and the true authentic belief of Laa illaha illallah Muhammadar-Rasoolullah, or rather Islam because Islam is Walaa' and Baraa' and Walaa' and Baraa' is Islam. These Ruwaybidhah have made fools out of themselves, even to the Kuffaar themselves, the ones they aim to please. I heard of experts, this week an expert on what they claim is radical Islam and terrorism, or what they call terrorism, he said in the West they have been teaching such a deluded form of Islam that it is no longer making sense to the youth, rather it is generating an opposite of what it was intended to do, it is creating Jihaadists. This is an expert saying this, making fun of them.

Many of the Du'aat and Shuyookh today who are anti Walaa' and Baraa', deluded in the teaching and taint the version of Islam and work for the enemies of Islam, twelve years ago this week those same men appeared in their teaching, as solid on Walaa' and Baraa' as can be. Notice I say appeared, a Muslim does not moult, they appeared twelve years ago to be solid on Walaa' and Baraa'. They appeared, meaning if you go back twelve years ago to their recordings and before that, it will refute what they are barking about today and what they have been poisoning the Ummah with in the past twelve years. I do not think you need a rocket scientist to tell you what changed, you can guess on your own. This is Du'aat not only in the West, but in the East there is just as many, if not more. Look at their faces and look at their 'Aqeedah twelve years ago and before that, and look at them today, look at them and listen to them now. They clipped their Walaa' and Baraa' so Allah clipped their appearance from the honour of looking like the Prophet Muhammad sallallahu 'alayhi wa sallam.

Compare and analyse and think, now do not tell me they are the Shaafi'ees of our time, they seen circumstances and they recanted and because of different circumstances, different situations, they changed like a Shaafi'ee. I heard them use it, a lot use this excuse, I personally heard some of them use it. They say we are like ash-Shaafi'ee, in Iraq he had his own Madhab then he went to Egypt, people and circumstances were different so he had a totally different Madhab for the people in Egypt there. Ash-Shaafi'ee fil-Qadeem, ash-Shaafi'ee fil-Jadeed (الشافعي في القديم ، الشافعي في الجديد). They make it as if ash-Shaafi'ee Rahimahullah established laws of Islam for Iraq where he was, and a different set of laws of Islam for the people in Egypt, because of different circumstances, different

nature, different people. I am going address that later on but that is one of their claims, but look with me.

TWO ATHAAR REGARDING THOSE WHO CHANGE IN THEIR BELIEF

In Ibn Abi Shaybah and al-Haakim fil-Mustadarak, Hudhayfah Ibn al-Yamaan, you know who Hudhayfah is, the trustee of the secrets of the Prophet sallallahu 'alayhi wa sallam, he said, listen to what he said:

مَنْ أَحَبَّ أَنْ يَعْلَمَ أَصَابَتْهُ الْفِتْنَةُ أَوْ لَا ، فَلْيَنْظُرْ ...

Hudhayfah said, if you want to know if you were hit by a Fitnah by Allah, if Allah misguided you, you want to test it, if you want to know, then look. He gave us a test to see if Allah hit one of us with Fitnah or not, if Allah misguided one.

...فَإِنْ رَأَى حَلَالًا كَانَ يَرَاهُ حَرَامًا ...

If he used to deem matters Halaal, that he used to regard as Halaal, and now he changed it, he flipped it.

...أَوْ يَرَى حَرَامًا كَانَ يَرَاهُ حَلَالًا ، فَلْيَعْلَمْ أَنَّهُ قَدْ أَصَابَتْهُ الْفِتْنَةُ ...

Or matters that he made Haraam which he used to deem Halaal, then he has been hit with a Fitnah by Allah. What Hudhayfah means, not an innocent person learning and he finds out this is Haraam and Halaal, or a Shaykh on one issue here or there, over time finds out the proof was not authentic or something like that. What Hudhayfah means by switching the Haraam to Halaal and the Halaal to Haraam, he means those who change their Haraam to Halaal and their Halaal to Haraam to make it easy and pleasurable to them and to please others who are not Muslims, that is what he means.

And worse than that is those who change their 'Aqeedah, if he is talking about Haraam and Halaal and Halaal and Haraam, worse than that is those who change their 'Aqeedah. What a coincidence, the sudden changes in the principles of Islam so suddenly, so drastically all happened twelve years, what is going on here? What happened? Did they all suddenly get some type of revelation we do not know about? What was it that happened that their 'Aqeedah so suddenly changed, drastic change overnight?

In another narration in Musannaf Abdur-Razzaaq and in Sunan al-Bayhaqi, Abu Masood al-Badri entered upon Hudhayfah. Abu Masood al-Badri walked in on the Sahaabi Hudhayfah, the same Sahaabi we are talking about, the holder of the secrets of the Prophet sallallahu

'alayhi wa sallam. He said advise me, he is seeking advice from the man the Prophet sallallahu 'alayhi wa sallam trusted with secrets. He said:

إِيَّاكَ وَالتَّلَوْنَ ، فَإِنَّ دِينَ اللَّهِ وَاحِدٌ

Do not be like a snake shedding skin in the Deen of Allah. The skin of a Muslim does not moult in the Deen of Allah, the moulting in the Deen of Allah by some Du'aat has become a topic of mockery to the non Muslim journalists and to the non Muslim experts in these matters. Being firm on the correct way is an honour, say Alhamdulillah if you are on the firm way and you have been on it, Wallahil-'Adheem it is the biggest blessing you could get.

وَأْتَمَمْتُ عَلَيْكُمْ نِعْمَتِي... ﴿المائدة: ٣﴾

It is an honour many had but Allah deemed them unworthy of it, so He stripped many of that honour and kept the very few. Those who bolster in interviews about having been on the 'Aqeedah of the Sahaabah and now they left it, they bolster about that today, do not bolster big boy, do not bolster about that big boy. Wallahil-'Adheem, following in the footsteps of the Sahaabah was an honour, Allah the Almighty stripped you from it.

Who keeps people firm on the right 'Aqeedah and who takes them away from the right 'Aqeedah? Allah tells His own beloved sallallahu 'alayhi wa sallam:

وَلَوْلَا أَنْ ثَبَّتْنَاكَ لَقَدْ كِدْتَ تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿الإسراء: ٧٤﴾

Muhammad, you would have been misguided if Allah did not keep you on the right guided path. Had We not made you stand firm oh Muhammad, you would have nearly inclined to them a little. That is talking to the Prophet sallallahu 'alayhi wa sallam.

An Arabic poet who seen changes in his scholars in his area said:

ليس الخليل على ما كنت تعهده ، قد بدل الله ذاك الخل ألوانا

Your friends are no longer what you used to see them as, they went through phases and phases of moulting and changing. As Fitan go on, as the snow keeps melting, and the more you will see of the reality of many more. That is the great benefit of the struggles that the Ummah goes through, the snow melts, you see what is under it.

لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ... ﴿الأنفال: ٣٧﴾

Do you not know, do you not see, those who went twelve years ago from teaching Tawheed and Shirk and Walaa' and Baraa' to becoming suddenly like Gloria Borger wannabes, the chief analyst of CNN. You look left and right and in front of you and behind you, where are the people of the Haqq? And that reminds me of a statement Shaykh Kishk Rahimahullah used to say back in the sixties, he used to say the real and true Islam is behind the prison walls.

A SPECIAL CATEGORY OF CARRIERS OF KNOWLEDGE

There are the few, there are the pure, there are many of them but they are a few, regardless of their number they are the few. They are the pure and they are the prophecy of the Prophet Muhammad sallallahu 'alayhi wa sallam, let me conclude with this Hadith. Listen to this Hadith, a prophecy of the Prophet sallallahu 'alayhi wa sallam. Even though some spoke about the chain of authenticity of this Hadith, it is authenticated by many and among them is Imaam Ahmad Ibn Hanbal and Ibn al-Qayyim mentioned this Hadith is Miftaah Daaris-Sa'aadah. You will find good talk on the chain of authenticity and its narration in Takhreej Ahaadith Mishkaat Al-Masaabeeh (تخريج أحاديث مشكاة المصابيح).

It is on the authority of Usaamah Ibn Zayd, Abu Hurayrah, Ibn Masood, Ali, Ibn Umar, Mu'adh and other Sahaabah. A prophecy and an honour for a category of people of knowledge, may Allah subhaanahu wa ta'aala allow us to be amongst them. The Prophet sallallahu 'alayhi wa sallam said:

يَحْمِلُ هَذَا الْعِلْمَ مِنْ كُلِّ خَلْفٍ عُدُولُهُ...

There will be just, credible descendants who carry this knowledge from their forefathers. A praise from the Prophet for the few, the righteous that carry on this Deen as pure as it was when it was first revealed to the Prophet Muhammad sallallahu 'alayhi wa sallam. What is their main duties? What is their characteristics? In this Hadith the Prophet sallallahu 'alayhi wa sallam mentions three characteristics, three qualities of these people that he praised and glorified, they are worthy of praise and glory because of three characteristics.

Number one:

...يَنْفُونَ عَنْهُ تَحْرِيفَ الْعَالِينَ...

The first characteristic has Ghaal (غال) in it, Ghaal is one who exceeds his limits in matters pertaining to religion, meaning those who go extreme. They are for example like the Khawaarij who went to an extreme and they took texts intended to be geared for example

to the Kuffaar and put it on the sinners of the Ummah, they went to an extreme. The Prophet sallallahu 'alayhi wa sallam warned about Ghulu (غلو) which is the word similar to extreme, in Ibaadah as well. When he said why do certain people do this and this and that, in the famous Hadith. You see that in Takfeer, you see that in Walaa' and Baraa'. You see those who do a domino affect on Takfeer among Muslim inhabitants of an entire nation, and I would not believe it if I did not hear it myself. An entire nation, they consider them Kuffaar, a domino affect.

There is this Ghulu in this topic, in Walaa' and Baraa', some went to an extreme, especially lately when the 'Ulamaa no longer began to teach this topic and then the West put a ban on it thinking they are smart. In the East, they did not let them teach it in the East. So many young brothers went out on their own reading the text or second hand text of Ibn Taymiyyah and Muhammad Ibn Abdul-Wahhaab and some few, few, may have went to Ghulu in it. Many who have never touched the original works of Ibn Taymiyyah first hand, use snippets of his work to declare Muslims Kuffaar in totality. Like I said, I would not believe if I did not hear it myself, one person who declared an entire nation Kuffaar.

I read the works of Ibn Taymiyyah several times, from the first to the last. Every time you read it, it is mind boggling. You need giants to break it down for you, you need to be careful and have thorough knowledge of his style, as well as comprehensive reading of his entire work or at least comprehensive reading of his entire work on the area you are trying to talk about, especially with Ibn Taymiyyah. To understand his Fataawa on crucial matters, you need to gather the shattered Fataawa throughout his Majmoo' and you have to take them collectively to understand. And then go and understand who he was talking about in each Fatwa to understand the circumstances behind the Fatwa, if you want to adopt it, if you want to go by it. Today you see those, some, not many Alhamdulillah, who take from second hand booklets, translated languages, and then want to declare an entire nation Kuffaar. You can take statements out of context from the Imaams of Najd and merely declare everyone who is living in the West today a Kaafir, Ma'aath Allah that they say that or that we say that or that anyone would say that, but I am just saying you can take certain statements out of context. That is why it is essential to study these books with the 'Ulamaa.

So the first characteristics of the people that the Hadith mentions, is:

...يَنْفُونَ عَنْهُ تَحْرِيفَ الْعَالِينَ...

They protect and guard this religion from the distortion of taking matters to an extreme.

The second characteristic:

...وَأَنْتَحَالَ الْمُبْطِلِينَ...

Wallahil-'Adheem it is as if the Prophet sallallahu 'alayhi wa sallam is sitting amongst you here today, talking to you, telling you this Hadith. Prophecy of the Prophet sallallahu 'alayhi wa sallam, and it is true today.

...إِنْتِحَالَ الْمُبْطِلِينَ...

Are those who take the text out of its context and bend and twist its meaning to suit their desires. They crop the proof out like you crop a photo in a Photoshop program, like woe to those who pray, and put a period there.

فَوَيْلٌ لِّلْمُصَلِّينَ ﴿الْمَاعُونَ: ٤﴾

And stop. A more practical example is Walaa' and Baraa' for example, those who take one category of Walaa' and Baraa', crop it from the other categories and make it as if it is the only branch of Walaa' and Baraa' that there is. And we will talk about it Inshaa Allah next Halaqah. Part of Walaa' and Baraa' as many 'Ulamaa mentioned and you can read it in al-Qarraafi who mentioned it in his book Al-Farooq, part of it is to be peaceful, kind, to non warrior non Muslims, Ahl ath-Thimmah, that is part of Walaa' and Baraa'. In fact, at times Muslims are responsible before Allah to defend the non Muslims, they got to put their life at stake for that. Al-Qarraafi mentioned this in Walaa' and Baraa' when he speaks about this matter. Now you got the modernists who take that category, crop it out from the rest of Walaa' and Baraa' and teaching and make it seem like it is all of Walaa' and Baraa'. It is as if the Prophet sallallahu 'alayhi wa sallam is here teaching you.

The third characteristic of the people the Prophet sallallahu 'alayhi wa sallam praised of with knowledge, are those who protect knowledge from Ta'weel al-Jaahileen. First one was those who protect the teaching from Ghulu, from extreme. The second one was who protect it from the likes of the modernists, who crop and bend and twist the proofs to suit their desires and their masters at times. The third category is about those who are ignorant, they are some what ignorant, who speak in ignorance.

...وَتَأْوِيلَ الْجَاهِلِينَ...

These are those who are ignorant, they misrepresent text, they interpret it wrong. All of them have no knowledge, because they are ignorant. They have no knowledge and they have no foresight, they hit you with verse after verse and Hadith after Hadith not even knowing what the 'Ulamaa said about them and not even knowing if they are abrogated or not. Those are the ignorant people, some may not mean to be evil but their actions speak for themselves, and some are really evil, ignorant people. They have in common, both of them, the evil and non evil, they have in common that they speak without knowledge and

they are the likes of those I mentioned a brief talk about when I said who is not a Shaykh today. If you look at for example eating swine, drinking alcohol, you will see there is exceptions where one can eat and drink that if there is a necessity, if there is a Daroorah. But speaking about Allah without knowledge, there is no exception to it.

...وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿البقرة: ١٦٩﴾

Imaam Ahmad Ibn Hanbal commenting on this Hadith, he said Alhamdulillah in every era, Allah has those few who call people to the correct guidance and deter people from evil. How many killed by Iblees did they bring back to life, how many slaughtered by the Shaytaan did they bring back to life, how many astray and misguided did they bring back to the right path. How beautiful is their affect on people, they are the honourable guardians of the Deen of Allah, and then he mentions the statements of this Hadith.

CONCLUSION OF HALAQAH

In conclusion for today, I want to say Walaa' and Baraa' is at the core meaning of Laa ilaaha illallah Muhammadar-Rasoolullah, after the Tawheed of Allah, one of the top meanings after the oneness of Allah. Walaa' and Baraa' is the identity of a Muslim, Walaa' and Baraa' is the armour that protects the descendants from changing their faith decades and centuries from now, you got to look to that and plan from now and have the proper belief in Walaa' and Baraa'. They hate Walaa' and Baraa' so much because it is the identity of a Muslim that they do not want us to have, they want our religion to melt in their melting pot, that is what they want.

Before I started the class today, I asked you all a question when we were having the little talk, I said what is the biggest rival football teams. You said in Michigan it is Michigan Vs. Michigan State. And on the professional level you told me, it is The Pittsburgh Steelers Vs. The Baltimore Ravens. I am not here to talk about sports, I am here to make a point, I am not trying to keep up about sports and it does not interest me at all Wallahi, but I am trying to make a point. What would you say if I was a player on the field for the Pittsburgh Steelers, wearing the shoulder pads, the helmet and all the gear, and I intentionally pass the ball to The Baltimore Ravens, what do you say about me? What do the hundreds and thousands in those stands say? Or imagine I am benched, I am a player benched, I am sitting at the bench drinking the water and I play for the Pittsburgh Steelers, and my heart gets delighted and happy and I cheer and jump up and clap and jump up and down every time The Baltimore Ravens score. What do you think about me? Or I am on the team of the Pittsburgh Steelers but when they come to interview me, I keep praising and glorifying The Baltimore Ravens and say they are the best, they are the most qualified, they are the greatest, they are the strongest, they are the sincerest, what do you call me?

A traitor, that is the characteristics of a traitor, a treasonist, a collaborationist, that is what it is. That is Walaa' and Baraa', those deviant Shuyookh of today want you to call yourself Muslim but cheer and praise and love and support everyone but your own side, the side of Laa ilaaha illallah Muhammadar-Rasoolullah. The world today wants Walaa' and Baraa' snatched out of your hearts, not because of harm it did to them but because of what Allah said in the Qur'an:

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ
أَنْفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ۖ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ
بِأَمْرِهِ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿البقرة: ١٠٩﴾

Many of the People of Scripture wish that they could turn you away as disbelievers after you have believed. Why, why do they want to do that? Why do they want that Walaa' and Baraa' out of our hearts? Out of envy from their own selves, Hasadan (حَسَدًا), even after the truth has become manifest and known to them.

...فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Forgive and overlook until Allah brings His command.

We will continue Inshaa Allah next Halaqah with this topic.